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*The*  
HISTORY OF  
SOUTHERN METHODISM  
IN  
NEW ORLEANS

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SHREVEPORT



By  
ROBERT ALAN CROSS, A.B., B.D.



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By  
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METHODIST EPISCOPAL CHURCH, SOUTH

WITH AN INTRODUCTION BY  
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PRESIDING ELDER OF THE NEW ORLEANS DISTRICT

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TO THE ITINERANTS OF METHODISM  
WHO LABORED SO FAITHFULLY  
FOR THE CAUSE OF CHRIST  
IN NEW ORLEANS

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## *Introduction*

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This **History of Southern Methodism in New Orleans** is the work of a young man who is himself a product of our New Orleans Methodism. Robert Alan Cross is a graduate of Centenary College and also of Emory University. For his Bachelor of Divinity thesis at Emory University he submitted a short history of Southern Methodism in New Orleans. Some of the Methodist preachers of this city, having had the privilege of reading the manuscript, took this up with our other ministers and have encouraged Mr. Cross to enlarge and complete his work and to put it into print. There is not now available a history of our Church in this city.

Deeds of heroism in the work of the Master have been performed by those who have laid the foundations of our Methodism here and also by those who have kept the torch burning. It is well that there be some record of these labors made in such form as to make this available for those of the present and coming generations who are interested in such matters. This is what Mr. Cross has done in the present publication.

In sending out this history of New Orleans Methodism Mr. Cross and the men who have encouraged him to publish this history have the hope that it will become, not only a source of information, but that it will also become a means of inspiration, to those of us who now live and also to those who may yet labor here.

W. L. DOSS, JR., Presiding Elder,  
District Parsonage, New Orleans District  
1431 Octavia St.,  
New Orleans, La  
June 9, 1931.

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SHREVEPORT, LA.

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## *Foreword*

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In this book is given briefly the history of Southern Methodism in New Orleans. From many scattered records and musty antiquated files have been assembled and pieced together the fragments of a story of religious effort and persecution not unlike that of the early Christians of Rome. Probably at no other time nor at any other place since the days of Nero have Christian men and women been compelled to endure such hardships and persecutions as did they who came to teach Christianity from the Methodist pulpits of New Orleans a little more than one hundred years ago.

The city was made up principally of a very low type of humanity, undesirables from everywhere, of every language and race, their characters matching the muck and filth of the streets they walked and waded. The early Methodists found this condition deplorable, but doubtless their work would have been fruitful even in such a place at such a time if it had not been that the earlier religious leaders of other churches had inflamed the minds of the benighted men and women to despise and reject the Methodists. The antagonism of those earlier churches and leaders, claiming to represent the same Christ and His teachings, was most powerful in operating against the efforts of the pioneer Methodists who sought to come in and help sow the seeds of Christianity and civilization in New Orleans.

The records of a hundred years will show to what extent the Methodist Church has succeeded here. Those who read now need no assembly of facts to prove to them that the Methodist Church has done great good in the development of New Orleans and that its influence is ever widening. We have come to this day with a record of accomplishment that seems miraculous, with a past worthy of historical note and with a vision of greater work ahead for the cause of Christ under the banner of the Methodist Church. But we bow in grateful acknowledgment to God for His help. Without Him, all the struggles and sacrifices and untiring zeal of those good men and women whose names are recorded in this book, would have been lost.

THE AUTHOR.





## Chapter 1.

### EARLY NEW ORLEANS AND ATTEMPTS TO ESTABLISH METHODISM THERE.

In 1718 New Orleans, the future metropolis of the South, was founded by the French explorer, Bienville. It was described as being in 1721 "a place of a hundred wretched hovels in a malarious wet thicket of willows and dwarf palmettos, infested by serpents and alligators." In 1722 the population was 200. Being strategic in location, it became, in that year, the capital of the province of Louisiana.

The first settlers were French. They had been educated in France, but being unable to send their children there, they brought over the Ursuline nuns in 1727, who assumed charge of the education of the girls and also instructed negroes and Indians. Near the present St. Louis Cathedral, in 1724, Father Cecil opened a school for boys. Thus we see Catholicism getting an early start in the Crescent City. They soon acquired much real estate and today their property is worth many million dollars.

Much of the early population, including deported galley slaves, trappers, gold hunters and city scourgings, was of the wildest and most undesirable character. As late as 1763 complaints were made against the riff-raff sent as soldiers.

In 1762 New Orleans was ceded to Spain with the Louisiana Territory; in 1800, retroceded to France by a secret treaty; and in 1803 became a part of the United States through Louisiana purchase. Before the American domination, Catholicism was practically the state religion. Under Spain especially, propagators of the Protestant faith were subject to penalties and expulsion. Under such conditions Protestantism could not even make a start. Before the annexation, the city had become an asylum for fugitives from justice in the United States. When Protestantism did come, they "had to commence on a soil already overgrown

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with weeds and brambles of the grossest immorality, and the most hopeless ignorance and bigotry of the most determined opponents of a pure Bible Christianity." J. C. Jones declares that he "does not believe that the seeds of gospel truth were ever sown in a more ungracious and unproductive soil than that of the Territory of Orleans as it was upon the introduction of Methodism into that country." He further stated that far greater success resulted in preaching to the Choctaw Indians than to the Roman Catholics, French, and Spanish here.

With the annexation to the United States in 1803, Protestant preachers at once entered the once-forbidden territory and soon we find them driving a wedge into the stronghold of Catholicism. Rev. Lorenzo Dow, a Methodist evangelist, held services that year in the Attakapas region. He was the first to hold Protestant services within the present bounds of Louisiana. The same year he also preached the first Protestant sermon in Alabama.

American colonists now began to flock to the city in great numbers, and by 1806 the population numbered 12,000. Leading American commercial houses soon established branches here. The Methodist Church saw in New Orleans a great field for evangelism. At a meeting of the Western Conference held at Griffith's, Scoot County, Kentucky, on October 2, 1805, New Orleans was first mentioned as a place to be provided for in the missionary program of the Church. Elisha W. Bowman, a young Kentuckian, was the man chosen. He spent much time on his arrival in the city in a fruitless effort to gain a hearing. Except in language, the Anglo-Saxons were almost as inaccessible as the French, Spaniards and Creoles. If there were any church members in the city, they did not let their relations be known. They were interested, not in religion, but in making fortunes and enjoying them. They devoted their entire time, even Sunday, to secular occupations. No pretense was made of keeping the Sabbath. It was a day when worldly amusement and sensual pleasures had the right of way. Mr. Bowman did his



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best, but his labors seemed almost wholly unproductive. But let him tell his own story. The following letter (quoted in part) was written by him to Rev. William Burke, then of Lexington, Kentucky, and dated January 29, 1806:

"Dear Brother: These pages will inform you that I found a safe passage through the perilous wilderness to the city of Orleans. The City lies extremely low, the surface of the river being as high as the streets, and is kept out by a levee which is cast up immediately on the bank, and from its low situation it is as filthy as a hog-sty. As for the settlements of this country, there are none that are composed of Americans. From Baton Rouge, the Spanish garrison, which stands on the east bank of the Mississippi River, down two hundred miles, it is settled immediately on each bank of the river by French and Spaniards. The land is dry on each side about forty, and in some places fifty rods wide, and then cypress swamp extends each way to the lakes, and will never admit of any settlements until you cross the lakes to the east and west.

"When I reached the city I was disappointed in finding but few American people there, and the majority of that few may truly be called beasts of men. There are a few families that are called respectable, but these are Episcopalians, and they have a preacher of their own, a Mr. Chase, from Baltimore. He arrived in the city about the time I left the Conference.

"Mr. Watson, the gentleman to whom I was recommended by Mr. Asbury, had left the city in the fall, and had gone home to Philadelphia. I went to the Governor and told him my business to that place. He promised me protection, and told me I should have the Capitol of the city to preach in, which he said should be at my service. My appointment was published for the next Lord's day, but in the interval I found the parson and his people were not very well pleased. On Sunday, when I came to the Capitol, I found the doors all locked, and the house inaccessible. I found a few drunken sailors and Frenchmen about the walks of the house, and I preached to them in the open air. In the evening I heard that my Episcopalian brethren were at the bottom of all this.

"The next day I went to the Governor and Mayor of the city, and informed them how I had been treated. They then promised me to issue an order for the house to be opened and placed at my service. The next Sunday, when I came with my landlord and a few others, we found the doors again locked, and I again preached to ten or twelve persons in the open air. I went again to the officers, but got no satisfaction. In the evening as I passed along the street, I heard



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them pouring out heavy curses on the Methodists, and saying, 'He is a Methodist: lock him out;' and they told me plainly I was not to have the privilege of the house. One of the officers told me that the Methodists were a dangerous people, and ought to be discouraged. I asked him what harm the Methodists had done. He said they were seeking an establishment. I told him it was an unjust censure. He got in a passion and I left him. The next Sunday I preached to a few straggling people in the open street. The Lord's day is the general day of rant in this city: public balls are held, merchandise of every kind carried on, public sales, wagons running, and drums beating; and thus is the Sabbath spent.

"I sought in vain for a house to preach in. Several persons offered to rent me a house, but I had no money to rent a house. My expenses I found to be about two dollars a day for myself and horse, and my money was pretty well spent. I tried to sell my horse, but could not get forty dollars for him. Thus I was in this difficult situation without a friend to advise me. I was three hundred miles from Brother Blackman, and could get no advice from him; and what to do I did not know. I could have no access to the people, and to go back to Natchez is to do nothing, as there was a sufficient supply of preachers for that part; and to leave my station without Mr. Asbury's direction was like death to me, and to stay here I could do nothing. But by inquiring, I heard of a settlement of American people about two hundred miles to the west and northwest. By getting a small boat and crossing the lakes I could reach the Opelous Country; and as I was left to think by myself, I thought this most advisable. I accordingly, on the 17th day of December, 1805, shook off the dirt from my feet against the ungodly city of Orleans, and resolved to try the watery waste and the pathless desert."

J. C. Jones, in his *History of Methodism in the Mississippi Conference*, gives us the following interesting story:

"When it was known that Mr. Bowman was about to leave, a citizen, who was not favorable to the successful introduction of Methodism into the city, remarked 'that Mr. Bowman was the first Methodist preacher to come there, and that he had met with so little encouragement that he was going away disheartened, and such would be his report to his brethren that none would ever succeed him, and so they might congratulate themselves as being forever relieved from the declamations of those noisy enthusiasts.' A shrewd lawyer standing by, who had more knowledge of the Methodist itineracy than the speaker replied, 'that he need express no such satisfaction at the sudden departure of Mr. Bowman; that the Methodists had reconnoitred the city by an advance scout, and that they would never give it

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up as long as their itinerants could get a cowhide for a bed to sleep on and sweet potatoes to eat'."

The efforts to supply New Orleans during 1807 are unknown. Rev. Jacob Young, presiding elder of the Mississippi District, says in his Autobiography that he went into West Florida, and often visited the city, but the results of his visits are not known. At the meeting of the Western Conference in November, 1810, 43 members were reported from Orleans Territory, but there was no appointment. In October, 1811, Miles Harper was appointed, this being the first mention of New Orleans in the appointments. Of his labors no report is given, but it is thought that he spent only a part of the year in the city, the rest of the time probably being devoted to aiding the other preachers in the district.

At the first session of the Tennessee Conference in November, 1812, Lewis Hobbs, the "weeping prophet," was sent to New Orleans. "Amidst the almost unbroken moral darkness and wickedness of the place, he sought out visiting brethren who came there on business or connected with the army and invited them to his humble place of worship, and many were the happy seasons he enjoyed with them in their social and religious meetings." He soon contracted consumption, and, after a winter with friends in Mississippi, he returned to his native Georgia, where he died September 14, 1814, the first of a list of martyrs for the cause of New Orleans Methodism. The net result of his year's sufferings and toil was six white and twenty colored members.

In November, 1813, William Winans was sent from the newly organized Mississippi Conference as a missionary to New Orleans. He arrived in the city with a missionary appropriation of thirty dollars. He had some difficulty at first in procuring a place to preach, which caused one individual to say: "I am glad of it; for if you give the Methodists a foothold, they are forever fastened upon you; for they will live on parched corn and sleep on the bare floor, rather than

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give up an appointment." He soon however found quarters with a German couple, Mr. and Mrs. Jacob Knobb, two of the very few Methodists in the city. They lived in a two story brick building on Bienville street between Chartres and Royal Streets. Being devoted Methodists, they took in the young missionary as a boarder. He rented a portion of their building and opened a school which he taught week days, preaching on Sundays. Towards the close of the year the city was threatened by the British. The result was little accomplishment in church matters. No statistics for the year's work are given in the Minutes, but it is certain that there were some members at the close of the year. "Mr. Winans left in time to attend his Conference at John Ford's on the Pearl River, November 14, 1814. Though he had little as the net proceeds of his year of privation, suffering, and toil in New Orleans, we have ever looked upon his appointment there as providential. It was the means of his becoming personally acquainted with the moral condition and religious wants of the people; and this knowledge was often turned to good account in after years in devising and perfecting plans for the establishment of Methodism in the city."

We are indebted to Bishop McTyeire for an interesting paragraph concerning Theresa Canu, whose little house, with its small round columns and one dormer window, long stood on the north side of DeLord Street (Howard Avenue) near the Lee monument.

"In the chapter which names Jacob Knobb let another humble but faithful servant of the Church in New Orleans be remembered—also a foreigner—who stood firmly by the feeble and despised cause when friends were few. From the St. Domingo insurrection Theresa Canu escaped when a girl, and took refuge in Wilmington, North Carolina. There she learned Methodism, and thence removed to New Orleans. She lived long, bravely bore the reproach of Christ, opened her house to the messengers of her Master, and sung and shouted in the little conventicles where Methodism took shelter for many humble years. Theresa Canu was to Methodism in the Crescent City what Mrs. General Russell (sister of Patrick Henry) was to it in the Holston country



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and Jane Trimble in Ohio, and what Lydia had been to the Church at Phillipi."

Lacking both money and missionaries, the Church made no appointment to New Orleans for 1815. No Methodist preacher was heard there until Mark Moore, who received his appointment as missionary there in October, 1818, arrived. He served the work as his predecessor had done—teaching and preaching. In connection with his coming and ministry are connected two interesting historical facts. The first of these Bishop McTyeire relates in his "History of Methodism:" "An effort to assist Rev. Mark Moore in establishing the Church at New Orleans suggested to Joshua Soule, Nathan Bangs, Laban Clark, and Freeborn Garretson the great movement of the period—the formation of a Missionary Society." The other was the securing of a local habitation for Methodism in the city, and is related by Bishop Keener in his eloquent memorial sermon in honor of Judge Edward McGehee:

"Judge McGehee's connection with Methodism in New Orleans began in 1819. In that year, Dr. Winans, Mark Moore, and Judge McGehee came to this city, and a preaching place was secured in the loft of a flour inspector's office at the corner of Poydras and Carondelet Streets. The Judge gave the bagging which was used to cover the rafters and to form the sides of the room. These were the days of Sisters Skinner, Canu, and Coleman, and Mark Moore was the preacher in charge. Out of this building grew the church, a frame building on Gravier Street, between Baronne and Carondelet."

In March of the same year, 1815, New Orleans was visited for the first time by a Methodist bishop, Bishop McKendree. On the Sabbath after his arrival, he preached to a large and attentive congregation. During the service "two young men joined the society, a lady of about thirty years of age was baptized, and the sacrament was administered to about one hundred and thirty persons." Mark Moore was successful in his work, had large congregations, and "about sixty members in society."

In November, 1819, John Menefee was appointed to New Orleans, but owing to a dreadful epidemic, the society be-

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came almost completely disorganized, Menefee himself falling a victim to the scourge. It was not until four years later, December, 1823, that another appointment was made to the city. Daniel Hall was appointed to New Orleans charge, and William Winans presiding elder of the Mississippi District. Of Mr. Hall's work little is known. In December, 1824, Benjamin M. Drake was appointed to the city, where he began a two year pastorate. William Winans, who presided over the Conference which first sent Mr. Drake to New Orleans, told him and Thomas Clinton, also being sent to a Louisiana appointment, that this field was "peculiarly oppressive, the dread of the Conference," and that he had selected these men because of their firmness of purpose and because of a "nobility of soul cheerfully to do and suffer."

At the time of Mr. Drake's first appointment, William Winans was "continued as agent for the New Orleans Meeting House Business." With the appointment of B. M. Drake to New Orleans membership statistics were first regularly reported. With him and his work began a new epoch in New Orleans Methodism and its real establishment dates from that time.

## Chapter 2.

### METHODISM'S FINAL ESTABLISHMENT IN THE CRESCENT CITY: ITS EARLY GROWTH AND DEVELOPMENT

When Benjamin M. Drake was sent to New Orleans he was in the vigor of young manhood, being only twenty-two years of age. He entered upon his work with a vigor and zeal which he never relinquished until he had finished his course. He united the little band of faithful Methodists into its first permanent organization and aided in building the first Methodist church in the city.\* J. C. Jones gives an interesting account of the progress of New Orleans Methodism as reported at the Mississippi Conference, December 8, 1825:

"William Winans, the 'agent for the New Orleans Meeting House business,' made the most encouraging report that we had ever received, setting forth the fact that, in conjunction with Benjamin M. Drake, the missionary in the city, and Hon. Edward McGehee, of Wilkinson County, Miss., who had been appointed by the bishops to cooperate with the agent, he had bought an open lot in what was then called the Upper Fauburgh, fronting on Gravier Street, sixty feet, and running back one hundred and twenty feet, French measure, which is about seven per cent longer than English measure, for which they were to give two thousand dollars, one half down and the other in twelve months from the date of the purchase. As Judge McGehee had become responsible for the balance on the lot and all the expenditures in building, the title to the property was taken in his name, with a legal guarantee from him to transfer the whole to a legal board of Trustees when he should be reimbursed. Having obtained the land, the agents at once proceeded to the erection of a building forty-eight feet long by thirty-six wide and eighteen feet from the floor to the plates, with galleries above on the sides and the end opposite the pulpit for the occupancy of the colored people. For this building they were to pay one thousand seven hundred and fifty dollars in three equal installments at certain stages of progress in the erection of the building. The agent further reported that the first payment on the

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\* This site has been positively identified as that of the present Union Indemnity Building on Gravier Street between Carondelet and Baronne Streets.



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lot had been made and two installments on the house, leaving an aggregate balance of fifteen hundred and eighty-three dollars and some cents to be provided for. To discharge this indebtedness the agents had in money and subscriptions (including ten hundred and twenty-eight dollars subscribed by the preachers in Conference) fifteen hundred and sixty-two dollars and eight cents. The report of the committee, followed by some remarks from B. M. Drake, the missionary, was received with joy and hope by the Conference. After a struggle of twenty long years since Elisha Bowman first went as a missionary to the city, we had at length got a title to an unpretending house of our own to worship in, with a membership of twenty-three whites and sixty colored. Most of the preachers of the Conference, poor as we were, contributed our mite to the erection of the first little Methodist Church in New Orleans."

In December, 1826, it was reported that the church was completed, and also that the membership and congregations had increased. Of its pastor Bishop Galloway has said:

"His labors were phenomenal. He preached to the spirits in prison, had stated appointments for the garrison of United States troops, visited the hospitals, held service with the seamen, sold Bibles and Testaments, distributed tracts, and ministered to the sick and dying. In the completeness of his consecration and the moral grandeur of his life there is no more conspicuous figure in the Pantheon of our illustrious dead than Dr. Benjamin M. Drake."

Peyton S. Greaves was pastor during 1827, and he found Methodism in New Orleans "like a partridge in the wilderness." Of this missionary (dismissed subsequently for irregularities in the conduct of Conference collections) J. C. Jones remarks:

"He seemed to fully appreciate his appointment as missionary to New Orleans and entered upon his work with becoming zeal and prosecuted it faithfully until the usual season for the yellow fever visitation, when he left on a long visit to relatives in Mississippi and Alabama. While he remained in the city he preached to good white and colored congregations in our little church on Gravier Street adding some white and a large number of colored members to the classes; got up a Sabbath school for colored children numbering about 75, a number of whom learned to read the New Testament fluently; established preaching, in conjunction with other ministers, to the marines on board ships in the port of New Orleans; preached weekly to about 200 convicts in the State Prison; and distributed tracts among them;

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after some time in April, by special request, he preached every Monday evening about three miles above the city at a place called the Port of Orleans; and in all these departments, according to his report to the missionary secretary, he had encouraging success. He also took an enlarged view of the densely settled coast above and below New Orleans, which contained many American families, and warmly advocated the introduction of missionaries among them."

At the Conference in December, 1827, William M. Curtiss was appointed to New Orleans. During this Conference he introduced a resolution providing that no preacher should be appointed to a pastoral charge, who, at the outbreak of any epidemic disease, such as yellow fever, should leave the work, while he himself was in good health. The motion was referred to a committee which never reported. There were several cities which had annual yellow fever epidemics and by the church law, no one could stay more than two years, in one pastorate. This was thought too much of a risk as acclimatization could not be wrought in so short a time. The result of this discussion was that the General Conference of 1828 very wisely modified the law and allowed the bishops to continue a preacher indefinitely in New Orleans. This special arrangement remained in effect until the length of the pastorate had been increased to four years and the pastoral charges in New Orleans had so multiplied that an acclimated pastor could remain in the city indefinitely without the violation of any law.

William M. Curtiss remained in New Orleans three years. By the close of his second year the little church on Gravier Street was out of debt and a fund started for a parsonage, although it was many years before such a parsonage was built. Mr. Curtiss seemed to be very successful in bringing young people into the church. In 1828 William Deacon became a member. He with his wife, who had joined in the old warehouse loft on Poydras Street, were "pillars of the Church" for many years. William Curtiss also brought into the Church in 1828, James Ross, who, the following year, married Miss Sarah H. Wailes, Mrs. Curtiss' sister.

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His father, William Ross, was a prominent and active Presbyterian, but his mother was a Methodist. His first recollection of Methodism was going with his mother to the first class meeting ever held in New Orleans. Mr. Ross succeeded his father as flour inspector for the port of Orleans, which office he held for more than forty years. He also held other offices of honor and trust and was ever in high estimation. About 1848 a very unhappy misunderstanding disturbed the peace and harmony of the Church in New Orleans when Mr. and Mrs. Ross withdrew their membership and united with the Presbyterian Church.

Among the other valuable members of the Church in New Orleans during its early days was Miss Peggy Skinner, a maiden lady, who arrived in the city from Maryland about 1816. A true Methodist both in principle and practice, she lived in the city for more than forty years and her associates always held her in respect and confidence. In her later years she was known to her younger associates as "Aunt Peggy." Mr. Wesley Coleman, a steward and class leader, and his wife were valuable members. They later moved from the city to the West. During the days of the Gravier Street Church, James Wright came to the city with his family and for a number of years they were among the most prominent and useful members of the Church. His hospitable home was a rallying place for Methodists and Methodist preachers in general.

Following Mr. Curtiss, William V. Douglas was pastor in 1831; in 1832 Orsamus L. Nash; and in 1833 Benjamin M. Drake returned. In November, 1833, New Orleans was left "to be supplied;" also, a newly established mission to the seamen and one to the colored people. At the same time, a new mission was inaugurated in what was then the upper part of the city, called Lafayette, and Robert D. Smith was appointed to it. New Orleans was now important in Methodist circles, and, in November, 1831, became the head of a district with Barnabas Pipkin presiding elder. Mr. Pipkin



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continued as presiding elder of the New Orleans District until the close of 1837, with the exception of the year 1834, when William Winans, who also served from 1838 through 1844, was in charge.

There was a desire on the part of the Conference of 1831 to have a book depository established in New Orleans, and a resolution was passed instructing the delegates to the General Conference "to request the establishment in New Orleans of a Branch of the General Book Concern." The General Conference concurred, and William M. Curtiss was appointed agent. Though it was convenient and useful, its patronage did not justify its continuance, and in 1836 it was closed. This was the initial step toward the establishment of the New Orleans Methodist Depository at 512 Camp Street.

Soon the Gravier Street Church became too small, and a lot was purchased on the uptown river corner of Carondelet and Poydras Streets. This was the same site where services were held in the flour inspector's loft before the Gravier Street Church was built. The Conference, in November, 1835, was requested to cooperate in the new enterprise. It pledged to do so by soliciting subscriptions and pledges from the people of the various charges. It also passed a resolution requesting Rev. John Newland Maffitt to give his services. Mr. Maffitt, who was at this time preaching with great popularity in New Orleans, saw the absolute necessity of a larger structure and heartily entered into the work. Preparatory to laying the corner stone, the Poydras Street lot was cleared off and a large tent erected, with temporary seats and a pulpit. Every laudable means was employed to attract a large audience to hear Mr. Maffitt's address on the necessity and importance of building a larger and more elegant house of worship for the constantly increasing congregation. Mr. Maffitt delivered an appropriate, eloquent and powerful address. This was published and circulated among the people. The result was that the movement gained notoriety and such a forward impulse that soon a large and com-

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modious brick church building was constructed. Hon Edward McGehee, who had given largely to the erection of the first church building on Gravier Street, was one of the more liberal contributors. In addition to his munificent gifts he loaned the church large sums of money. When the church was completed, it remained indebted to him for over \$40,000. He offered to cancel the debt for \$16,000 cash. When payment was tendered, he declined to take anything at first, but finally accepted \$2,000, which he applied toward building a church in Wilkinson County, Mississippi. When the Carondelet Church was built to succeed the church on Poydras Street, he also gave liberally toward it. He may truly be called the Father of Church Extension in New Orleans. The Poydras Street Church was dedicated in 1836, the dedicatory sermon being preached by Bishop Andrew.

In November, 1834, John C. Burruss, "the Chrysostom of early Methodism of the Southwest," was appointed to the New Orleans Station with William M. Curtiss as "Book Agent." The other appointments for the city read: Upper Fauxbourg and Lafayette Mission, Alexander Talley, for six months; Mission to the people of colour in New Orleans, Samuel L. L. Scott. This work among the colored people prospered greatly, and became one of the special and prominent features of Methodism in the city.

About this time a brilliant young business man of New Orleans, attracted by the Methodist services, was converted and became an ardent and zealous church worker. He was soon called to preach, and entered the itineracy at once. He was the eloquent Dr. Charles K. Marshall.

For 1836 the appointments read: New Orleans, Upper Fauxburg, and Lafayette Mission, J. Travis, S. B. Sawyer, W. Curtiss, Book Agent. For 1837: New Orleans Station and Lafayette Mission, one to be supplied, Samuel W. Speer. In 1838 Jefferson Hamilton was in charge of the Station, and E. N. Talley in charge of Lafayette Mission. For the two following years Lewell Campbell and William Hamilton

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Watkins were in charge of these points. They exchanged places for 1840, Mr. Campbell being at Lafayette Mission that year.

Early in January, 1840, by special invitation, Rev. Elijah Steele, a young man of 25, visited New Orleans. The occasion was a Sunday School celebration at the Poydras Church. The church was filled for the sermon, which was well received. While in the city he preached several other sermons and the desire was expressed that he should soon come to the city in the capacity of a pastor. In the fall the people's wishes were granted, for he was appointed to the Poydras Church. But his work was of short duration, for on September 10, 1841, he succumbed to an attack of yellow fever, contracted four days previously. When the fever had begun its fatal work in August, he determined to remain and run the risk of becoming acclimated. He desired to do all the good he could and never for a moment was alarmed at the possibility of falling a victim. With his death in the flower of young manhood, another name was added to the list of martyrs in New Orleans for the cause of Methodism.

In 1840, Bishop Beverly Waugh, en route to organize the Texas Conference, "spent some time in New Orleans, inquiring particularly into the condition and prospects of our church in the city. He decided that an Annual Conference must be held there, with a bishop and the usual celebrities in the way of book agents, editors of periodical literature, presidents of literary institutions, and sixty or eighty itinerants warm from their recent battlefields. The Conference sittings and the daily and nightly preaching for eight or ten days would show the citizens that the Methodists not only had a real existence in their midst, but were a live people intent on success." His advice was adopted, and on November 24, 1841, the Conference met in the Crescent City.

The Conference was very hospitably entertained, the members being widely scattered over the city, which now contained a population of 100,000 of all races, colors, and



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creeds. Bishop Waugh was present, and did all that he could to advance the interests of our Church in the city so long under the spiritual domination of a misleading priesthood. The bishop delivered effective addresses, showing the wonders wrought in other days and in other places through the instrumentality of Methodism. He pointed out what could be done in New Orleans if all were faithful to their trust. He exhorted them to labor and pray for an immediate revival, to have an altar service at each meeting if possible, and to strive to get many souls converted. The Bishop attended night services when he could, and was very affective with penitents at the altar. Several young men brought to conviction at this time afterward entered the ministry. "Methodism received an impulse that placed it on higher ground than it had ever before occupied in the Crescent City."

In 1842 the Conference met at Jackson, Mississippi. Seven of the twenty-one admitted on trial at this Conference were from New Orleans churches. "The triumphant death of Elijah Steele, in connection with the good impression made by our Conference soon after, proved a blessing to the Church in that city, and seemed to be the means of awakening the young men of the Church to a sense of their duty to God and the souls of men." William R. Nicholson, who subsequently joined the Protestant Episcopal Church (1848) and later became a bishop in the Reformed Episcopal Church after its establishment in 1871, was stationed at Poydras Street, where he remained four years.

On March 4, 1840, the Good Hope Sunday school, the nucleus of the present Algiers Methodist Church, was established. Its first superintendent was a Presbyterian school teacher named Smiley, who conducted Sunday school in various locations for about a year. He was followed by Richard Keen, who conducted it in a plantation room until the chapel was built. In December, 1840, W. H. Watkins was sent to Spain Street, a new mission, and also given charge of the

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mission work in Algiers (called Duvergeburg in the early Minutes). In Algiers he preached one night each week in an old plantation house. At the next Conference he was re-assigned to this work. In December, 1842, F. P. Nixon was assigned to Algiers and W. H. Watkins to Moreau Street, a continuation of Spain Street work under a new name. The Moreau Street Church was built largely through the efforts of Mr. Watkins, who remained its pastor until the close of 1846. Carrollton, first mentioned this year, was left "to be supplied."

Among the other appointments to New Orleans for 1843 was that of Charles W. Whitall to the Seaman's Mission. A practical sailor, and, at one time, captain of a merchant vessel, he found ready access to the hearts of the sailors. Besides organizing a church among them and attending to the usual pastoral duties, he distributed the Holy Scriptures in the various languages represented in the port of Orleans. The Seamen's Bethel, on Esplanade Avenue near the river, was built through his efforts and he continued as its pastor until his death. Good Hope Chapel was built in April, 1844, by a Mr. Tuttle, resident of McDonoghville, under the superintendence of Mr. Whitall, who afterward, for a year or more, served as its first regular pastor. The chapel, built of flatboat lumber, was located at the head of Delaronde Street, Algiers. It was over 300 feet from the present line of levee, on a site now covered with from sixty to eighty feet of water. The funds necessary for its erection were obtained by subscription from residents of Algiers and others. John McDonogh gave \$100 and loaned \$100 more. The building was dedicated by J. C. Keener, while he was pastor of Poydras Church.

In December, 1844, New Basin appeared as an appointment, with Lysander Wiley as pastor. After his reappointment the following year, this church is not again mentioned in the minutes as an appointment, yet it was, doubtless, for several years at least, connected with other works, for at

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the first session of the Louisiana Conference, Alexander E. Goodwyn was admitted on trial from that church. Gretna was also first mentioned in 1844 in connection with Algiers, and after Conference, Reynolds Trippitt was appointed to supply it. This year Lewis A. Reed was sent to Carrollton. In December, 1845, Henry B. Page was sent to this work and Reynolds Trippitt to First Municipality. An effort was made about this time by the Board of Missions to reach the French, but this effort was unsuccessful as was the effort of Ebenezer Brown of the New York Conference in 1820.

The work of the Lafayette Mission seems to have been prosperous. In 1841, Philip Dieffenworth was its pastor. Then William Langarl and Henry Avery respectively, each served two years. In December, 1845, the 200 colored members were separated into another mission with Lewis A. Reed as pastor. The 75 white members were placed under the pastoral care of Thomas Price. Henry B. Page was sent to Carrollton. At this time appears another new appointment, Magazine, which, together with Gretna, was served by William Hinds. Squire W. D. Chase at the same time became presiding elder of the New Orleans District.

The 1845 Conference met in the Poydras Church. This was the last session of the Mississippi Conference in which Louisiana was to participate, for, within thirteen months, the Louisiana Conference was to be organized under the presidency of Bishop Joshua Soule.

The difficulties of the early itinerants were still prevalent. Many were the obstacles impending progress. From 1810 to 1837 there were fifteen epidemics of yellow fever besides frequent cases of smallpox and cholera. In 1832, during a yellow fever epidemic cholera entered and carried off one-sixth of the population. Aside from the ravages of disease, there was such a laxity on the part of myriads of people of the city, that it seemed as a cancer consuming their moral fiber. On the river front were found all the



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classes of people which a seaport naturally attracts. George W. Cable comments:

"Vice put on the same activity that commerce showed. The Creoles had never been a strong moral force. The Americans came in as to gold diggings and diamond fields, to grab and run. The trans-atlantic immigrant of those days was frequently the offscouring of Europe. The West Indian was a leader in licentiousness, gambling, and dueling. The number of billiard rooms, gambling houses, and lottery offices was immense. In the old town they seemed to be every second house. There was the French Evangelical Church Lottery, the Baton Rouge Church Lottery, the Natchitoches Catholic Church Lottery, and a host of others less piously inclined."

He further remarks:

"In the heart of the town, where carriages sometimes stuck to their axles in mud, highway robbery and murder lay in wait for the incautious night wayfarer, who ventured out alone. The police was a mounted 'gendarmerie.' If the Legislature committed a tenth of the wickedness it was charged with, it was sadly corrupt."

Sunday was the worst day of the week. Shops and stores were open, but toil slackened and license gained headway. Gambling and ball rooms were well patronized and weapons were frequently in evidence. Those who participated in the carousals were not only of the lowest element but those of high standing as well.

But our Methodist preachers had never known defeat. After twenty years of effort, in spite of overwhelming odds, they had made remarkable progress and had gained a foothold in the difficult field. In 1825 there was but one appointment, the charge consisting of 23 white and 60 colored members. In 1847, when the first session of the Louisiana Conference was held, the field had enlarged to thirteen appointments consisting of 1328 white and 1280 colored members. These included the English-speaking, German, and colored churches. Meanwhile, the Methodists of New Orleans had entertained two sessions of the Mississippi Annual Conference.

### Chapter 3.

## FURTHER DEVELOPMENTS OF METHODISM THROUGH THE CIVIL WAR PERIOD

On January 6, 1847, the Louisiana Conference was organized at Opelousas, Louisiana. At this Conference Reynolds Trippitt was sent to Seaman's Bethel, whose membership was 475, to succeed Charles Whitall, deceased. During 1846 he had served First Municipality. At first a room, which some friends had rented, was occupied, but during the year a new frame church called Soule Chapel was built on Marais Street, between Bienville and Conti Streets. It developed into a strong colored charge. Wesley Chapel, another colored charge, located on Gravier Street, which was in existence as early as 1842, first appeared in the appointments by name. Triton Walk, first mentioned this year, was served by William Hinds, pastor during 1846 of Magazine and Gretna. Cyprian Gridley was appointed to Algiers and Gretna; Stephen J. Davis, to Steel Chapel, a continuation of Magazine; and John Pipes, to Andrew Chapel, located at Dryades and Felicity Streets.

Andrew Chapel had its beginning as a Sunday school, organized several years before by Richard Keen, who built the chapel and then turned it over to a pastor. Richard Keen, who came to New Orleans about 1835, deserves special mention, as he did a great deal of pioneer work and laid the foundations for several Methodist churches. He was the first to conduct prayer meetings and Sunday school which resulted in the establishment of the Moreau Street Church. He was the superintendent of the Sunday school in Algiers when the original Good Hope Chapel was erected. He was a worker in the "Old St. Mary Street Church,"\* the first of the uptown churches and in the original Elijah

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\* Probably Lafayette, a log church built about 1830 or 1831, in which Dr. C. K. Marshall was converted.

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Steele Chapel on Magazine Street, better known as the "Flatboat Church," since it was constructed from the lumber of broken up flatboats. Later he was associated with the Louisiana Avenue Church, which is largely a monument to his untiring energy and zeal. He was superintendent at the time of his death in 1870. The old Cadiz Street Church also owed much to him.

In January, 1848, David Kinnear was appointed to Moreau Street; William F. Brown to Steele Chapel; Henry B. Page to Triton Walk and Andrew Chapel; and Lewis A. Reed, to Lafayette and Winan's Chapel, a colored church. Of the missionary enterprise in New Orleans, Bishop McTyeire in his introduction to Bishop Galloway's "Linus Parker" says:

"The colonizing policy of New Orleans Methodism had been carried to excess. Three weak stations (or missions)—Steele Chapel, Andrew Chapel and St. Mary's—occupied ground in the upper part of the city which one commodious and central church could supply. Each had its own quarterly conference and officers, and claimed the privilege of enjoying its own autonomy, and of starving a preacher. William F. Brown, the pastor of the first, had died of yellow fever the year before the time of which I write; and Henry B. Page, on his way from Conference, to take charge of the second, had been lost in the burning of the Yallobusha steamer on the Mississippi River.

"Bishop Paine decided to unite these three charges into one, and in December, 1848, sent me from the Alabama Conference to effect this reorganization; and with the consolidated congregations and their assets—small indeed, two of the three structures being built of flatboat lumber—to build a good church somewhere near the corner of Magazine and Felicity Streets. The task was not accomplished without some friction; the majorities were willing, but there were unwilling minorities."

On Christmas morning, 1850, during the session of the Louisiana Annual Conference, the Felicity Church at Felicity and Chestnut Streets was dedicated by Bishop Capers. At this Conference, held in that church, the long considered matter of establishing the **New Orleans Christian Advocate** was taken up. A specimen paper consisting of four pages of seven columns each had appeared July 10, 1850. It was



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published by a committee from the Louisiana, Mississippi, and Arkansas Conferences. The Louisiana Conference was the first to take authoritative action. "A publishing committee was appointed, consisting of J. C. Keener, W. E. Doty, and R. H. Rivers, and the first number of the paper appeared February 2, 1851, with H. N. McTyeire as editor. A similar committee of publication was appointed by the Alabama Conference, but on account of some differences of opinion as to the details of management, the Mississippi Conference did not **officially** become a patron of the paper until several years later."

In December, 1848, John C. Keener was appointed to the Poydras Church. At the preceding Conference it was left "to be supplied." David Kinnear served Soule Chapel in connection with Moreau. The other colored churches were left "to be supplied," as was done quite frequently by the Conference. In December, 1849, Dr. Keener was reappointed to the Poydras Church and at the same time became presiding elder of the New Orleans District, succeeding Richard Deering, who had been on the district the two preceding years. He remained presiding elder for eight consecutive years under the ruling of the General Conference excepting New Orleans from the usual itinerant system. Among the other new appointments for 1850 were: Wesley and Soule Chapels, David Kinnear; Moreau Street, William R. Gober; Algiers, Zachariah Thompson.

At Felicity, among the members of Dr. McTyeire's congregation was an earnest and devout listener, Linus Parker. He had come to the South from his native New York in 1845, at the early age of sixteen. He soon joined a Bible class at Poydras Church, where W. H. Foster was superintendent, and united with that Church under the ministry of Dr. Joseph Cross, his old Bighampton pastor, who was pastor during 1847. In 1849 he was called to the ministry, and, in March, 1849, preached his first sermon in the little Methodist Church in Algiers called Good Hope Chapel. For several

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weeks he preached there regularly with only a verbal license from his presiding elder. On May 15, he was licensed by the Poydras quarterly conference, and went to Algiers to supply the work until Conference met in December at Shreveport, when he was admitted on trial. After a year in Lake Providence and two in Shreveport, in January, 1853, he succeeded Holland N. McTyeire at Felicity.

In December, 1850, Reynolds Trippitt was appointed to the New Orleans Circuit, which probably included Algiers, and Ferd S. Petway to the colored charge. Moreau was left "to be supplied." The following April, J. D. Parker went on the New Orleans Circuit, Mr. Trippitt having surrendered the work.

On January 18, 1851, sparks from the fire which destroyed the St. Charles Hotel ignited the Poydras Church and it, too, was consumed. Until a new building could be erected the congregation occupied temporary quarters, first in Armory Hall, and later in the depot of the Carondelet Railroad Company on Baronne Street. The pastor, J. C. Keener, set to work to collect funds with which to erect a new building, which, however, was completed by his successor, J. B. Walker, appointed in January, 1852. The building of the church consumed some time. Because of some defect in construction, the walls spread shortly after the roof was put in place, and the building collapsed. Fortunately the basement was not harmed, and there the congregation worshiped until the main structure was completed. The church, a brick building, located on Carondelet Street, a block above the old site, was completed in 1853 at a cost of \$50,000, and, on the morning of May 14, was dedicated, with Dr. Parsons of Louisville preaching the sermon. At that time \$19,500 was raised for the debt on the building.

With his return to New Orleans in 1853 as pastor of Felicity, Linus Parker began a period of service here covering nearly thirty yeears, until his election to the episcopacy in 1882. During this period interrupted only by the

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Civil War, he served as pastor, presiding elder, and editor of the **New Orleans Christian Advocate**. He was well acquainted with the city from his former residence there and at once entered into the work with a zeal which he never relinquished. He found the work hard, required infinite patience and because of the character of the population, necessarily slow. But in spite of this "sea of difficulties" he entered enthusiastically upon his task. At the time of his appointment to Felicity, Moreau Street, which had been served during 1852 by Henry C. Thweat, was left "to be supplied." R. L. Childers was sent to the New Orleans Circuit, and H. N. McTyeire served the colored charge in addition to his duties as editor.

The difficulties with which the New Orleans pastors were confronted can be seen from a letter which Linus Parker wrote to the Nashville **Christian Advocate**:

"Owing to various circumstances the aggressive movements of the gospel in Louisiana are slow. The laborer here must have **long patience**; casting his bread upon the waters, the faith that ventures and the patience that waits must be his. The character of the people, their employments, wealth, descent, and sparseness of white population, conspire to make the progress of the gospel slow. The country cannot be taken by storm. Rather it must be conquered by the labored parallels and gradual approaches of a siege. In the older states—in your own Tennessee—your revivals sweep whole communities; you have the denser population, numerous village communities for centers of operations, hereditary Protestantism and nurtured Methodism, which we have not. . . . In communities (of which there are more in Louisiana than elsewhere) where Methodism is not understood, and where there is little or no sympathy for the preacher, the preacher becomes the sole exponent of the Church, and the planting of the gospel depends greatly on the personal fitness of the man. The harmlessness of the dove must be blended with the wisdom of the serpent; intelligence and education must be combined with the purest flame of piety."

In addition to the difficulties occasioned by the character of the population, the yellow fever continued its annual visits. In 1853 a most terrible scourge struck New Orleans. Among the numerous victims was Linus Parker's bride of



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three months. All of the city pastors, including the grief-stricken young widower, remained heroically at their posts, ministering to the needs of the sick and dying. The difficulties of carrying on church work under such circumstances can easily be imagined. The visits of yellow fever broke up Sunday schools by the absence of teachers and pupils. It diminished congregations and disorganized class and prayer meetings. It scattered congregations and taxed the vigilance of the pastors in gathering them together when the scourge had ceased in the fall of the year. Such struggles as were undergone by the New Orleans pastors and churches in their early days of heroic effort inspired young Linus Parker to say:

"The history of the planting of these churches in an early day and a dark day, the persecutions which they sustained, and the sufferings endured, may never be written; but should it be, there will be chapters of heroism, Christian faithfulness, and devotion to God such as the annals of Christianity might covet to enroll upon its pages."

In December, 1855, Linus Parker was transferred to Carondelet Street, exchanging places with Joseph B. Walker, and John A. Miller was appointed to the New Orleans Circuit. J. C. Keener was in his seventh year as presiding elder. Of him Bishop McTyeire has said: "The systematic and comprehensive plans laid and carried out by Rev. John Christian Keener, D. D., date the epoch of the present New Orleans Methodism."

The period from 1850 to 1860 was one of advance in New Orleans Methodist circles in many respects. In addition to the building of the new Felicity and Carondelet churches, there were other church enterprises inaugurated and brought to completion. The Moreau Street Church, which had burned, was rebuilt at a cost of \$15,000 and, on January 8, 1854, very shortly after J. A. Ivy began his pastorate there, it was dedicated by J. B. Walker. During the same year the Laurel Street Church, also known as Keen's Chapel, located on the northwest corner of Laurel and Tole-dano Streets, was built by Richard Keen at a cost of nearly

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\$2,900. He turned it over to a Board of Trustees, who proceeded to raise the amount due on the building. Before the chapel was erected, this saintly man had organized the Sunday School in his own home. In April, 1860, the lot on Louisiana Avenue and Magazine Street was bought for \$2,800, and in the spring of 1863, at a cost of \$600, the building was moved to the present site. It still stands in the rear of the lot, and is used for Sunday School purposes.

In November, 1854, a Sunday School was organized on Jackson Avenue near the river and was attached to Felicity. This school, subsequently removed to Josephine Street, continued in existence for about six years. In March, 1855, the Methodist Tract Society of New Orleans was organized. It began operations June 1 and employed two colporteurs, besides many volunteer workers. It did a good work in the spread of tracts and religious literature.

In 1857 the Good Hope Chapel in Algiers was abandoned and a new building erected, which was dedicated by Bishop Pierce. Algiers was then a part of the New Orleans Circuit which B. F. Alexander served as pastor. The building and furnishings together cost over \$4,000 and the money was raised through the help of Captain R. K. Robertson of the Moreau Street Church, who had taken much interest in the work in Algiers. An impressive feature of the exterior of this building was a gilded hand with an index finger pointing heavenward.

On June 20, 1858, a new church which had been erected at Boulogny (Jefferson City) at a cost of \$5,000 was dedicated. Like many other church enterprises, it had its beginning as a Sunday School. It was located at the corner of Cadiz and Plaquemine (Coliseum) Streets, and was built under many difficulties. In January, after the building had been completed, a windstorm blew it down. Then its bell was stolen, but later it was recovered. When the church was rebuilt, a basement was added. Rev. J. B. Walker preached the dedicatory sermon.

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At the Conference in February, 1858, J. B. Walker, pastor at Felicity, became presiding elder, exchanging places with J. C. Keener. At the next Conference in December he was returned to Carondelet Street, and its pastor, Linus Parker, went on the District, where he remained one year. During 1858, H. N. McTyeire served Algiers in addition to being editor of the **New Orleans Christian Advocate**. The New Orleans Circuit was left "to be supplied." Charles J. Halberg was appointed City Missionary, and his work included the Laurel Street Church, which he served for four years. For 1859 John P. Richardson was appointed to Algiers and Gretna. Other pastors who served Algiers until the city was taken in 1863 by the Federal troops included Charles J. Halberg, C. W. Coursey, and Matthew D. Thomason. In December, 1858, Carrollton again appeared in the list of appointments, and Clayton C. Gillespie, who had become editor of the **New Orleans Christian Advocate**, served it. Jephthah Landrum was at Jefferson City, and Robert J. Harp in his second year at Moreau Street. Mr. Harp succeeded J. W. Johnson, pastor during 1857.

In December, 1859, Linus Parker again became pastor of Felicity, and John C. Keener presiding elder. Their appointments remained fixed throughout the Civil War, but following the Federal occupation of the city in April, 1862, there were no English-speaking pastors remaining, as northern preachers were in charge of the pulpits. All appointments made during this period were probably just nominal ones. When Linus Parker left the city he went to the home of his father-in-law, John C. Burruss, in Caddo Parish, where he remained until the close of 1865. He supplied the church in Shreveport for two and a half years after its pastor had become a Confederate chaplain, and, in December, 1864, was appointed to the Caddo Circuit. Following the death of Mr. Burruss, he also managed the large planting interests of his estate. From 1862 to 1865 J. B. Walker served the Church at Port Gibson, Mississippi.



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During the Civil War period, the Carondelet Church was taken over by the United States Army, and services were held there by Rev. (afterward Bishop) J. C. Newman for the benefit of the troops. The Laurel Street Church was seized by the Federal authorities and converted into a negro school and chapel. The Carrollton Church was used for a hospital. The only representative of the Southern Methodist Church in New Orleans during this period was Rev. James D. Parker, a local preacher, who "preached the gospel, baptized, buried the dead, and made himself a blessing in every way possible."

In December, 1860, James E. Bradley went to Moreau, and returned the following year. William C. Young was the appointee in December, 1862, and the next year, Arthur W. Smith. For 1861 and 1862 Joseph H. Stone was appointed to Jefferson City, and for 1863, M. D. Thomason. In December, 1863, the latter was appointed to succeed John F. DeWitt, who for the last two years had been appointed to Algiers and Gretna. Joshua F. Scurlock, a chaplain in the army, was appointed that year to Laurel and Carrollton. The Minutes for 1864 give no appointments to English-speaking churches, but state that they are all "in enemy's lines." The war was over when the Conference met in 1865, and J. C. Keener, J. B. Walker, and Linus Parker returned to their former posts of duty, and again the name of Robert J. Harp appears as pastor of the Moreau Street Church. They found the churches still in control of the northern preachers, who retained them under the "Stanton-Ames Order" for some time after peace was restored and surrendered them only after being ordered to do so by the President of the United States. During the period of exile from their own church, the Carondelet congregation found shelter in the Unitarian Church, whose pastor, the famous Dr. Clapp, had placed at their disposal. The Carondelt Church was secured just in time to hold the General Conference of 1866.

## Chapter 4.

### CRESCENT CITY METHODISM SINCE THE CIVIL WAR

The ministers, on their return, began at once their work of gathering together the scattered flocks. Of the English-speaking churches, Carondelet alone reported in 1865, with 400 members. At the next Conference the other churches reported, and the total membership of the American churches was 626. There were six Sunday schools with 696 members. In April, 1866, the General Conference began a months' session in the city which proved to be one of great interest and importance. It was the first session in eight years, as it could not meet in 1862, due to the Federal occupation of the city. The **New Orleans Christian Advocate**, which had discontinued publication during the war, was revived by Dr. J. C. Keener.

The first District Conference of the New Orleans District was held in November, 1867, with J. C. Keener president and Linus Parker secretary. At the second in 1868 a resolution was passed requesting the organization of the New Orleans District Sunday School Union. In December, 1868, Thomas B. White succeeded R. J. Harp at Moreau, and Philo M. Goodwyn succeeded C. F. Evans, who for three years had been pastor of the Jefferson City and Louisiana Avenue congregations. In 1869 it was reported by D. I. Rast at the District Conference that a Methodist Academy established on Dryades Street was proving a success.

In January, 1870, Algiers reappears in the appointments. Since the Civil War it had been connected with the Moreau Quarterly Conference, but supplied by several preachers, including R. L. Walker, J. A. Ivy, R. H. Reed, C. F. Evans, C. P. Petrini, and George Brewer. J. G. Miller served during the years 1870 and 1871; 1872-1875, Lewis A. Reed; and 1876-1877, S. H. Werlein.

In the early 70's, William H. Foster, who for thirty-six

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years was Sunday School superintendent at Felicity, conceived the idea of the Seashore Camp Meeting. In spite of extensive opposition to the project it was successfully carried to completion, and the first services, which were interrupted by heavy rainstorms, were held at the Seashore Camp Grounds, Biloxi, Mississippi, in June, 1872. Bishop Linus Parker, then presiding elder of the New Orleans District, preached the first sermon, and Bishop J. C. Keener of New Orleans, who maintained a summer home in Ocean Springs, preached several times.

Dr. Keener had been elected Bishop by the General Conference of 1870 while he was serving as presiding elder and editor of the **New Orleans Christian Advocate**. He was succeeded by Linus Parker in both capacities, who besides retained his Felicity pastorate until the close of the Conference year. In January, 1875, he became pastor of Louisiana Avenue. After two years he returned to the District, where he remained until December, 1880. In 1882 he was elected Bishop, and Charles B. Galloway succeeded him as editor. In 1886 he also was chosen Bishop. Rev. R. J. Harp, who had been very active in securing the depository building, was the publisher with Dr. Parker.

In January, 1870, the New Orleans Circuit, which at the Conferences since the Civil War had been left "to be supplied," had sent to it as pastor J. A. Ivy. This circuit probably included the American congregation in Carrollton. In January, 1871, it included also the Cadiz Street congregation, and was served by P. M. Goodwyn. J. A. Ivy was sent this year to Louisiana Avenue. The following two years Thomas W. Dyer supplied Louisiana Avenue, and Mr. Ivy again had charge of the Cadiz and Carrollton Churches which he served four years. About this time the Carrollton congregation disbanded, and the building located on Joliet Street about two and a half blocks from the German Church and erected about 1843, was sold. During 1873 J. S. White



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was pastor at Louisiana Avenue, followed in 1874 by John T. Sawyer.

In 1871, John Mathews was transferred from Montgomery and stationed at Felicity Church. At this time, it was announced that the Carondelet pastorate was "to be supplied." William V. Tudor was later sent to it. Afterward he was transferred to St. Louis, and Dr. Mathews succeeded him at the beginning of 1875. Dr. Mathews, in turn, was succeeded at Felicity by J. B. Walker, who also became presiding elder of the New Orleans District. In January, 1874, J. Lane Bordon succeeded Joseph D. Adams, who for two years was pastor at Moreau. After a year's pastorate, he was succeeded by J. T. Sawyer.

During the last quarter of the nineteenth century much progress was made in New Orleans Methodist circles. New congregations were organized in various parts of the city, and new buildings were erected to house old congregations. Before 1875 the Cadiz Street (Jefferson City) Church was the only one above Louisiana Avenue in this sparsely settled and recently annexed portion of the city. In 1875 the St. Charles Avenue Church was built at St. Charles Avenue and General Taylor Street, largely through the munificence of R. W. Rayne. In December, 1875, Dr. W. E. Munsey was appointed its pastor and the Cadiz Street Church, which was served the previous year by James A. Ivy, disappears from the appointments. Its roll was transferred bodily by act of the Bishop in charge to St. Charles Avenue, thus perpetuating the old organization under a new name. The opening service was held in the new church on January 3, 1876, with a sermon by Dr. Munsey. At night the pastor delivered a lecture on "Elijah," after which Bishop Keener dedicated the church. The name of the church was afterward changed to Rayne Memorial in honor of its benefactor.

The Rayne Memorial Year Book for 1908 says: "The first Quarterly Conference of 1877 records the organization of the first Woman's Foreign Missionary Society. This was

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the first Foreign Missionary Society organized by the Methodist women of New Orleans and antedates the Woman's Board by more than a year." Societies were organized throughout the city and the Mexican Mission was supported by them.

In December, 1876, J. T. Sawyer again became pastor at Louisiana Avenue, and S. H. Schroeder was sent to the Moreau Church. After the Conference adjourned, John Hannon was appointed to Rayne Memorial. At the next Conference S. H. Werlein was sent to Louisiana Avenue and Tiff Foster to Moreau. J. M. Beard was sent from Tennessee to Algiers, where he served during 1878 and 1879.

During 1878 a fearful yellow fever epidemic swept the city causing numerous deaths and greatly disrupting the work of the Church. The ministers remained heroically at their posts, ministering to the needs of the sick and the dying. Their faithfulness to duty in this critical time greatly endeared them to the hearts of their members. Many of the Methodist people lost their lives during the epidemic and death also entered the parsonage. Tiff Foster, the young pastor of the Moreau Church, who had constantly refused to forsake his pastoral duties during the epidemic, was stricken, and succumbed on October 23. S. H. Schroeder, his successor, died on January 5, the Sunday before Conference met. In addition to the yellow fever, the Algiers Church had the misfortune during the year to lose some of its members, part of whom were heads of families, in the loss at sea of the U. S. steamer "McAllister."

In 1876 a mission Sunday School, the nucleus of the present Parker Memorial Church, was organized by Rev. James D. Parker in the home of a Mr. Mears at Nashville avenue and Magazine Street. It grew by leaps and bounds, and soon a permanent home was necessary. The Rayne Memorial Church became interested in the work, and assisted Mr. Parker in his effort to raise funds to erect a chapel. In 1882 a chapel was built at Octavia and Constance Streets,

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and dedicated after a sermon by Rev. F. R. Hill, pastor of the Carondelet Church. It was named Parker Chapel in honor of its founder. Preaching services were held occasionally on Sunday afternoons after Sunday school.

In January, 1879, J. B. Walker was transferred from Carondelet to Rayne Memorial and John Hannon from Rayne Memorial to Felicity. In December, 1879, J. M. Beard was sent to the Moreau Church and Lewis A. Reed went from Moreau to Algiers to succeed Mr. Beard. In December, 1880, J. B. Walker became presiding elder and F. R. Hill was sent to Carondelet. In January, 1882, Christian Keener, who was pastor of Louisiana Avenue during 1880 and 1881, became presiding elder and J. B. Walker was appointed to Rayne Memorial. At the same time, Frank E. Butler was sent to Louisiana Avenue and Patrick Galvin to Algiers and Gretna. In January, 1883, Dr. Walker again became presiding elder and remained on the District this time for the entire quadrennium. Other new appointments at this time were: Rayne Memorial, Beverly Carradine; Moreau, J. J. Billingsley; Louisiana Avenue, A. C. Couey; and Algiers and Gretna, J. L. Wright.

In 1883 the present Carrollton Church had its beginning. As was often the case, its nucleus also was a Sunday School. In the summer of 1883, A. H. Ahten and R. W. Knickerbocker undertook the reorganization of a Sunday School which the Presbyterians had given up, in an old courthouse at Carrollton Avenue and Hampson Street, now the McDonogh School No. 23. Rev. B. Carradine also conducted religious services here. Later a church building in the upper part of the Seventh District, known as the "Rooster Church" from the cock on its steeple, was rented, and there the Sunday School continued to be held. On July 28, 1884, the present site at Carrollton Avenue and Elm Street was purchased by Rev. B. Carradine of Rayne Memorial for \$650. During 1884 and a part of 1885, Rev. Mr. Newby conducted Sunday night services, assisted by other ministers.



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In the spring of 1885, Rev. George A. Mandeville was appointed to take charge. He also made Parker Chapel a part of his work. During the latter part of July and the first part of August a revival was held on the lawn of the old Carrollton Courthouse, and, on August 30, the Carrollton Church was formally organized.

In January, 1884, J. W. McLauren became pastor of the Moreau Church, and S. H. Werlein of the Louisiana Avenue Church. The following January C. W. Carter, having completed a quadrennium at Felicity, was sent to Carondelet. H. D. Kimball at this time was sent to Moreau and B. F. White to Louisiana Avenue. S. H. Werlein became pastor at Felicity. During 1886 Charles E. McLean was pastor of Algiers and Gretna, succeeding J. F. Scurlock who had served from May, 1885, and was reappointed for 1887. Because of ill health, which finally culminated in his death, he was released, and J. A. Ivy, Alston B. Earle, and Walter Dunstan finished the Conference year. W. W. Nicholson was appointed for 1888. In January, 1887, C. F. Evans was appointed to Rayne Memorial, succeeding B. Carradine, who then began a four-year pastorate at Carondelet. J. B. Walker also began a quadrennium of service at Louisiana Avenue.

During this period Louisiana Avenue began to feel the need of a larger structure. As a result of the Cotton Centennial Exposition in 1884 and 1885 the population in this part of the city had increased. In 1884 the foundation of the present structure was laid, and in 1893, during J. T. Sawyer's pastorate, the church, which is valued at \$50,000, was completed and dedicated. William Wimberly was pastor of this congregation in 1891 and J. T. Sawyer until the close of 1894. Pastors since then are: C. M. Lyons, G. D. Parker, H. W. Knickerbocker, V. D. Skipper, R. H. Wynn, E. N. Evans, E. K. Means, A. S. Lutz, J. C. Sligh, H. H. Ahrens, W. W. Holmes, H. T. Carley, John L. Sutton, A. J. Gearheard, W. D. Kleinschmidt, J. G. Snelling, B. C. Taylor,

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and John L. Williams. The present membership of Louisiana Avenue is 200.

In January, 1886, F. S. Parker was appointed to Carrollton and Parker Chapel. On February 4, 1887, the Carrollton Church was dedicated by Bishop Keener. A number joined this year at Parker Chapel, which was now reported valued at \$3,000 and out of debt. In January, 1888, C. F. Evans, having become presiding elder, was succeeded at Rayne Memorial by J. M. Beard, who served a quadrennium. F. N. Parker succeeded his brother at Carrollton, and C. M. Lyons became pastor of Parker Chapel. In 1889 and 1890, F. N. Parker was pastor of Carrollton and Parker Chapel. In 1890 J. D. Parker desired a better location for Parker Chapel, and two lots were purchased at Peters Avenue and Magazine Street, and the church moved to that site. During 1891 and 1892 F. N. Parker was pastor of Parker Chapel alone, and in 1893 he became pastor of Rayne Memorial, succeeding S. S. Keener, who served during 1892. In 1891, Briscoe Carter served Carrollton and Gretna. Then for three years J. M. Henry was pastor of Carrollton.

On the afternoon of Saturday, April 16, 1887, the Felicity Church, valued at \$30,000, was destroyed by fire. Pending its rebuilding, a tabernacle was erected at Camp and St. Andrew Streets, where the congregation worshipped. In May, 1888, the new church, now valued at \$50,000, was completed, and on June 3 dedicated by Bishop Keener. Several mission Sunday Schools were reported at different times under the supervision of this Church. One was in Gretna, organized March 23, 1879, by George B. Holzach, a local preacher, and his wife. P. M. Goodwyn, a superannuate, aided in beginning this work, and preached there. In 1870 it had been reported that the old Gretna Church, having gotten in debt, was sold. Another Sunday School was at 700 Annunciation Street, and, at different times, was in charge of C. B. Fee, Thomas Carter, and E. M. Hervy. It had its beginning during the 80's. Still another Sunday

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School was at Chippewa and Toledano Streets, organized in 1897 by R. F. Harrell. On January 11, 1891, an Epworth League was organized at Felicity, the first in Louisiana. Another interesting item concerning Felicity is about one of its Sunday School teachers, Edwin Booth, who had a class from the close of the Civil War until his death in the 90's. Out of his class there came quite a number of preachers.

In December, 1888, F. M. Grace was appointed to Moreau, M. C. Manley to Algiers, and H. H. Ahrens to Gretna. In December, 1899, S. S. Keener was sent to Moreau, H. H. Ahrens reappointed to Gretna, where a new church had just been erected, and H. S. Johns began a quadrennium at Algiers. In December, 1890, W. H. LaPrade began a four-year pastorate at Carondelet and J. B. Walker a four-year pastorate at Moreau. The next year, Dr. C. W. Carter, editor since 1886 of the **New Orleans Christian Advocate**, became presiding elder, and J. M. Beard became pastor of Felicity.

In December, 1895, the appointment, Tchoupitoulas and City Mission, first appears, with Thomas L. Lallance in charge. The mission, subsequently known as Mary Werlein Mission, had, however, been operating for about two years. The work was begun by the Woman's Home Mission Society when J. T. Sawyer and H. N. Harrison reported holding meetings in this neighborhood, commonly known as the "Irish Channel." Miss Susie Burbank was the first missionary, but soon Mrs. Lillie Meekens was employed, and to her the success of the work was largely due. For about a quarter of a century, until her death, she carried on the work as an "Angel of Mercy" to the poor of this neighborhood and helped to rebuild in Christian character many lives wrecked by sin and shame. "The good work done by this Christian woman can never be estimated until God's book of remembrance is opened." Located at 1026 Tchoupitoulas Street, Mary Werlein Mission was, for many years, the only permanent center of missionary operations in the



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city. Pastors from 1897 to the end of 1911, with the exception of J. W. Reed, E. P. Craddock, S. T. Brown, and R. E. Harrell, in charge from 1904 to the close of 1908, were the same pastors who served the McDonoghville and Gretna work. Following the city-wide mission program, H. W. Jamieson was in charge until the end of 1915. An extensive program was carried on, with reading rooms, social hall, clinic, children's play center, lunch room in the cotton mill, general relief work, and a full religious program, including a Saturday night meeting for men. Mr. Jamieson's work included also the Ursulines Mission Sunday school, located in one side of a double cottage at Ursulines and Broad Streets, organized by W. W. Holmes. In 1913, a church, later abandoned, was organized there called St. Paul's. Except during 1922, when Mary Werlein Mission was served from Felicity by H. N. Harrison, it was served from 1916 to the close of 1925 in connection with St. Mark's. During 1926, H. N. Harrison again served it from Felicity, and, in 1927, it was merged with Felicity during the pastorate of R. L. Armstrong.

In December, 1894, J. T. Sawyer again was appointed presiding elder and J. L. Pierce began a quadrennium at Carondelet. J. B. Walker, beginning his last year in the itinerancy, succeeded L. F. Jackson at Algiers, T. K. Fauntleroy received his second appointment to Felicity, and H. H. Ahrens was appointed for the second year to Gretna and Graps Street, a German church. J. M. Henry was transferred to Moreau, and was succeeded at Carrollton by Lewis A. Reed. It is interesting to note that this Lewis A. Reed, now an old man past eighty years of age, is the same man who was the first pastor appointed to the old and original Carrollton Church exactly a half century before. During the 90's there was a Sunday School conducted at McCarty Square under the auspices of the Moreau Church.

It was during the late 80's that the present McDonoghville Church had its beginning. The Algiers Methodists

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first conducted outdoor services in front of the so-called Chicago House, a boarding house and saloon on Madison Street. Later, during the pastorate of C. E. McLean, a Sunday School was established in the public school building, and maintained by the Algiers Church. During 1889 the membership was first organized by M. C. Manley, but in 1890, the names were transferred to Algiers. H. S. Johns, who was then pastor in Algiers, continued, however, to hold services at McDonoghville. In 1894, the Sunday school, which had disbanded, was reorganized by L. F. Jackson, Algiers pastor, and Miss Mabel Fuller, who had been employed by the Woman's Home Mission Society of New Orleans as missionary for Gretna and McDonoghville, became superintendent. The McDonoghville Methodists became desirous of having more regular services than it was possible for the Algiers pastor to give them, and a movement was initiated, which culminated in the present church organization. At first a "gospel wagon," one of the features of J. T. Sawyer's term as presiding elder, was sent over, and services were conducted by the city missionary for about ten days. About a year later a tent meeting was held and the membership organized. Funds were raised to erect a church, which was completed in 1897, and dedicated by the presiding elder, J. T. Sawyer. R. H. Wynn preached the first Sunday. Its pastor during 1897 was J. M. Alford, followed in 1898 and 1899 by C. T. Mulholland. Next P. H. Fontaine served two years, L. F. Alford one year, S. L. Riggs two years, and G. S. Roberts two years. In December, 1906, Harry Whitehead was appointed. Four years later W. B. Perritt succeeded him, and, after a year, A. J. Gearheard became pastor. It was during his pastorate that the church in Gretna which, since 1897, had the same pastors as McDonoghville, was sold, and the organization there discontinued. Since then there has been no Methodist Church in Gretna. Other pastors to date are: T. V. Peters, W. A. Mangham, J. D. Harper, E. N. Evans, F. B. Hill, C. F. Sheppard, John J. Rasmus-

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sen, H. N. Harrison, and D. W. Poole. The membership in McDonoghville now numbers 125, and the church property is valued at \$5,000.

In December, 1892, R. H. Wynn became pastor of Parker Chapel, which he served very acceptably for three years. When he was transferred to Algiers, he was succeeded by H. H. Ahrens, who also remained pastor at Gretna. In December, 1896, J. F. Foster was appointed to Felicity, succeeding S. J. Davies, who had served one year. H. W. Knickerbocker was appointed to Louisiana Avenue, H. R. Singleton to Rayne Memorial, J. F. Scurlock to Moreau, and P. H. Fontaine to Carrollton. In January, 1898, S. S. Keener was appointed presiding elder, J. T. Sawyer to Rayne Memorial, and George D. Parker to Carrollton Avenue.

The Carrollton Avenue Quarterly Conference Minutes for September 5, 1898, record the establishment of a mission Sunday school at 2509 Tulane Avenue, attached to that Quarterly Conference. Rev. G. D. Parker, the Carrollton pastor, was largely responsible for its inauguration. The Union Epworth League, which had been organized during the decade, had a large hand in the work, and workers from the various city churches assisted in maintaining it. About 1905, while H. W. Jamieson was superintendent, a location was secured in the basement of a Catholic home on Pierce Street. Some months later, the Union Epworth League raised enough money to purchase lots and erect a building at Banks and Scott Streets, and the work, known as Epworth Mission, was transferred to that location. In December, 1906, it became a regular appointment, and was left "to be supplied." During the summer and fall of 1907, Rev. D. M. Barr, a Vanderbilt student, was in charge of the work, and in December, 1907, L. A. Sims became the first regular pastor. Other pastors to date are: W. L. Doss, Jr., C. M. Morris, J. C. Rousseaux, H. B. Alsup, J. E. Selfe, J. B. Grambling, H. W. Ledbetter, R. A. Bozeman, G. M. Hicks, and Martin Hebert. In December, 1924, during J. B. Grambling's pas-



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torate, a large site was purchased at Canal and South Solomon Streets, and a tabernacle erected. The first services were held there Easter Sunday, April 12, 1925. This church now has a membership of 410, and the property is valued at \$30,000.

In 1898, the Moreau Street and the Craps Street congregations decided to consolidate. These two churches were only a short distance apart. The Moreau Street Church was at the corner of Moreau (Chartres) and DeEnghein (Lafayette) Streets, and the Craps Street Church on Craps (Burgundy) Street, between St. Roch and DeEnghein (Lafayette) Streets. German immigration having ceased, the Craps Street Church had lost its distinctive German character, and there was no need for two English-speaking churches in the same neighborhood. At the Conference in December, 1898, B. Wright was appointed to the united congregation. The appointment was Burgundy Street, the new name for Craps Street. Mr. Wright became ill, and, during 1899, Thomas B. Clifford succeeded him. The name was changed in 1906 from Burgundy to Second Church. During 1900, P. O. Lowrey served as pastor. He also conducted a mission Sunday school at Jackson Barracks. Pastors since 1900 are: J. F. Foster, H. N. Brown, H. N. Harrison, A. I. Townsley, A. F. Vaughan, W. E. Thomas, J. A. Alford, S. A. Seegars, H. J. Jamieson, A. M. Serex, and I. W. Flowers. The church building is valued today at \$14,000 and the membership numbers 285.

In December, 1898, E. N. Evans became pastor of the Carondelet Church, and W. H. LaPrade of Rayne Memorial. P. H. Fontaine was reappointed to Parker Memorial (Chapel). At the preceding Conference this Church was left "to be supplied," and Mr. Fontaine had been sent as pastor in May. In December, 1899, K. W. Dodson was sent to Algiers, succeeding R. H. Wynn, who went to Louisiana Avenue. F. N. Parker was appointed to Carondelet, and C. D. Atkinson to Parker Memorial. In the fall of 1900, W. W.

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Drake succeeded J. F. Foster at Felicity. In December, 1901, W. H. LaPrade became presiding elder, and H. G. Davis, who in December, 1902, had become pastor of Carondelet, succeeded him three years later. J. E. Wray succeeded H. G. Davis at Carondelet.

In April, 1901, there occurred in New Orleans one of the greatest missionary gatherings, not just in the history of Methodism but in the history of Christianity. The notable Missionary Conference was held in Tulane Hall. The Climax of this great gathering was the address by Bishop C. B. Galloway on the Sunday night of April 28. The enthusiasm was far greater than anything that had been witnessed before in such a gathering, and thousands of dollars were subscribed at that time for the aggressive work of the Church.

During C. D. Atkinson's pastorate at Parker Memorial, plans were made to move the church to Nashville Avenue and Perrier Street, and lots were purchased there. In 1904, during K. W. Dodson's pastorate, the cornerstone was laid. The congregation worshipped for several years in a partially completed structure. Following K. W. Dodson's two years as pastor, S. J. Parrish served a few months, and was succeeded by H. T. Carley. In December, 1907, C. D. Atkinson began a second quadrennium at Parker Memorial, and during this period the new church was completed. In December, 1911, the Annual Conference met in the newly completed structure. In 1927, property in the rear of the church was purchased to care for the growing Sunday school work. Pastors since 1911 are: H. R. Singleton, R. H. Harper, F. M. Freeman, C. D. Atkinson, H. N. Brown, J. W. Lee, L. W. Cain, P. M. Caraway, and M. S. Monk. The church, now valued at \$65,000, has a membership of 423.

In 1906, during J. E. Wray's pastorate, the present First Methodist Church, 1108 St. Charles Avenue, was erected. It is the successor of the Carondelet Church. In December, 1908, at the beginning of F. N. Parker's second

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year as presiding elder, F. R. Hill became pastor of this church. S. H. Werlein succeeded him the next fall, and remained until December, 1911, when J. W. Moore was appointed pastor, with C. C. Selecman associate pastor. After two months, however, W. W. Holmes became associate pastor, and continued for the remainder of the year. It was intended that First Church should be the center of missionary operations for the city, but the plan did not succeed and was abandoned at the close of the year. In addition to the work of the First Church pastorate, these two pastors also were in charge of Mary Werlein Mission and St. Mark's Hall, where Miss Margaret Ragland was head deaconess. S. H. Werlein became pastor of First Church in December, 1913, and served four years. Following W. H. Coleman, who was pastor during 1918, R. H. Harper was appointed, and he remained seven years. During Dr. Harper's pastorate, A. M. Serex served for a while as assistant pastor. The present pastor, J. B. Peters, is now in his sixth year. The church is valued at \$150,000, and the membership numbers 915.

In December, 1908, N. E. Joyner was appointed to St. Mark's Hall, at first an enterprise directed especially in evangelizing the large Italian population of the city, but now a church of "many nations." He spent three years there organizing that work, which was financed jointly by the General Board of Missions and the Woman's Board. Its original location was 619 Esplanade Avenue, and later it was moved three blocks further out Esplanade. During the latter part of W. E. Thomas's pastorate at Second Church, he also had charge of the work at St. Mark's. In December, 1914, G. V. Romano was appointed Italian pastor at St. Mark's and served for several years. For four years, beginning with 1916, W. E. Thomas was in charge of the work at St. Mark's Hall and Mary Werlein Mission. In November, 1920, W. C. Childress was appointed Superintendent of City Missions and was in charge of the work for two years. During a part of 1921, M. Browning also aided in the



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city mission work and looked after the work at Mary Werlein Mission. During 1923, J. F. Foster was in charge of St. Mark's Hall and Mary Werlein Mission. As a result of the Centenary campaign of Southern Methodism, at a cost of approximately \$150,000, a magnificent plant was erected at 1130 North Rampart Street for the work of St. Mark's Hall. It was dedicated by Bishop Hay on September 29, 1924, during J. A. Alford's first pastorate. The plant has been characterized as one of the most complete in America. It contains rooms for the club work of children and adults, a department of domestic science, a gymnasium, a swimming pool, free medical clinics, a library, apartments for pastor and staff workers, Sunday school rooms, and the church auditorium. The work at St. Mark's is conducted by the pastor, J. A. Alford, who again became pastor in November, 1929, following a quadrennium of service by W. H. Giles, Miss Nettie Stroup, Head Resident deaconess, a corps of paid workers, and a number of volunteer workers from the various churches in the city. It is one of the most interesting and best organized churches in the city and the membership is increasing. There are now 189 members.

In January, 1906, Theodore Copeland became pastor of Rayne Memorial, succeeding Richard Wilkinson. In December, 1906, F. N. Parker became presiding elder and served a quadrennium. He was succeeded by J. M. Henry. At the time of Dr. Parker's appointment as presiding elder, J. A. Rice was sent to Rayne Memorial, and, after four years, A. G. Shankle became his successor. Other pastors to date are: F. R. Hill, Jr., U. G. Foote, W. L. Duren, J. B. Mitchell, and O. W. Bradley. In 1925, during the pastorate of W. L. Duren, a large Sunday school building was erected, which replaced the chapel built in 1881. The cornerstone was laid May 10, 1925, after a sermon by Bishop Hay. The church and Sunday school plant of Rayne Memorial is valued at \$160,000. The membership is 675.

Following R. H. Wynn's quadrennium at Algiers, K. W.

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Dodson was appointed in December, 1899, and he likewise served a quadrennium. Then J. M. Henry, A. F. Vaughan, Harry Whitehead, and J. W. Tinnen each served one year. J. F. Foster was pastor during 1908, 1909, and 1910, and J. W. Booth during 1911 and 1912. On September 29, 1915, during R. M. Brown's pastorate, the Algiers Church on Lavergne Street was destroyed in a terrible storm which swept New Orleans. Out of the debris, a temporary building was erected which served until a new edifice could be built. In December, 1916, C. C. Wier became pastor, and, on October 16, 1921, the cornerstone of the new building on Opelousas Avenue was laid by J. G. Snelling, the presiding elder of the New Orleans District. The building, which is valued at \$50,000, was completed in January, 1922. J. C. Rousseaux became pastor in November, 1923, and four years later Martin Hebert succeeded him. The present pastor, D. B. Raulins, was appointed in December, 1930. The Algiers Church has a present membership of 365.

In December, 1914, W. W. Holmes became presiding elder. It was during his first year in this capacity that the terrible storm swept the city. In addition to destroying the Algiers Church, it did much damage to other of the churches, especially to Felicity. When the damage to Felicity was repaired, it was modified into its present appearance. Much credit is due the presiding elder for maintaining the morale of the churches after they had suffered from the storm. Felicity Church, which now has a membership of 150, has been served by the following pastors since 1904: J. C. Sligh, E. P. Craddock, A. S. Lutz, W. W. Holmes, C. A. Battle, F. R. Hill, R. M. Brown, A. I. Townsley, H. N. Harrison, H. T. Carley, R. L. Armstrong, G. W. Pomeroy, and J. T. Harris.

In December, 1906, Harry Whitehead, who was just appointed to McDonoghville, was also placed in charge of the Douglas Park Mission Sunday School. There had previously been a Sunday school at Douglas Park connected with the

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Dryades Quarterly Conference, and superintended by W. H. Krone. The work was abandoned in 1899, when the superintendent became sick, and no one could be secured to replace him. When reorganized, the Mission was located in a private residence at Magnolia and Fourth Streets. In December, 1917, A. S. Lutz assumed its oversight, serving it in connection with Felicity. The Mission was also served by his two immediate successors at Felicity, and in 1914, it disbanded. Among the workers here were Miss Cora Perkins and Mr. and Mrs. T. L. McKnight. About the same time there was another mission Sunday school being conducted on Apple Street. It was organized by H. W. Jamieson about 1907, and he conducted it until the fall of 1908, when Lawrence Herman of the Carrollton Church became superintendent. Under his leadership a chapel was erected. Later the building was sold to the Lutheran Evangelical Church.

In October, 1901, G. D. Parker, the Carrollton pastor left for the Brazil Mission field, and, in December, 1901, M. F. Johnson became pastor. The following fall Carrollton was left "to be supplied," and, in January, 1903 F. E. Jankins assumed the work. In June he was released because of illness and J. H. Holloway became pastor. He too was forced to retire because of illness, and, from October to December, H. N. Harrison filled the pulpit. In December, 1903, W. W. Holmes became pastor and served four years. Following him, H. T. Carley and J. G. Snelling were pastors. During J. G. Snelling's quadrennium, a movement was inaugurated to erect a new auditorium, which was completed in 1914. The new Sunday school building was completed in 1925. In 1915, W. W. Drake was pastor, and in 1916, N. E. Joyner. Other pastors to date are: A. F. Vaughan, J. F. Foster, Ellis Smith, W. L. Doss, Jr., E. C. Gunn, and H. L. Johns. This growing church now has a property valuation of \$75,000 and a membership of 722.

In 1918, the Memorial Mercy Home, 815 Washington Avenue, which has been in existence for more than forty



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years, was tendered to and accepted by the Methodist Episcopal Church, South, and the noble work of rescue and reform has since been carried on by it. It is under the care of the Louisiana, Mississippi, and North Mississippi Conferences, the direct management being vested in representatives which these Conferences elect. The Home has three departments, Home, Hospital, and Nursery, and can care for forty girls and the same number of babies. About one hundred twenty girls are cared for annually. The average stay is five months, and the average cost \$200. J. G. Snelling has been superintendent since November, 1922. The *New Orleans Christian Advocate* says of this Home:

"The purpose of the Home is to provide a place of refuge for young women—most of whom are between sixteen and twenty years of age—who are pathetic victims of misplaced confidence and disobedience. A deeply Christian atmosphere is maintained, religious services are regularly held, and the superintendent reported that, with rare exceptions, the girls who pass through the Home are brought into a saved relationship to the Savior. It is the aim of the Home to give each child a legal name through adoption either by the girl's family or by members of some other Christian family."

In 1922, the present district parsonage at 1431 Octavia Street was purchased. J. G. Snelling, then presiding elder, took possession on Labor Day. The building is valued at \$20,000.

The one hundredth anniversary of New Orleans Methodism was celebrated in November, 1925, during the Annual Conference, which convened at First Church. A feature of the centennial program was an address, "A Century of Methodism," by Dr. W. Winans Drake, who was closing a three-year period as presiding elder. A total of 4267 members for New Orleans, was reported at this Conference.

For many years after the establishment of St. Mark's Hall and the organization of Epworth Church, there seems to have been no serious effort at further church extension in the city. At the 1927 Conference provision was made for expansion in this fertile field, and an appropriation made for

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a city missionary. In the spring of 1928, A. J. Martin began the work. On July 1, he organized a new Methodist Church at 1919 Gallier Street with 16 charter members. A Sunday school is also maintained by this church, which is located in the region of the Industrial Canal. A permanent home for this church, known as Chalmette Mission, will probably be secured in the near future. Its present membership is 20. David Tarver has been pastor since November, 1929.

In the spring of 1929, the first definite steps were taken toward the organization of a Methodist Church in Gentilly. At this time, under the direction of W. L. Doss, Jr., who the preceeding fall had succeeded R. H. Harper as presiding elder, a group of laymen began holding prayer meetings in the home of Mrs. L. W. Pigott. In the fall this group organized themselves into the "Gentilly Methodist Club." At the 1929 Conference, J. B. Shearer was appointed to look after this work. Under his leadership the prayer meetings continued. In June, 1930, the City Board of Missions rented a house at 2551 Wisteria Street, and the Gentilly Mission was opened with J. B. Shearer pastor. Morning services were conducted by the pastor and evening services by laymen. In December, 1930, I. W. Flowers, pastor of Second Church, was placed in charge, and, on Sunday, February 1, 1931, the Gentilly Methodist Church was organized with 36 charter members. The membership has now increased to 50.

More than one effort has been made in the way of organizing a church extension society for New Orleans. In 1868, as a result of a District Conference resolution, such a society was organized. In 1917 a District Board of Church Extension was formed primarily to function in New Orleans. These and perhaps others fell by the wayside. In 1913 another was organized. Following a set-up meeting in February at which Bishop Dobbs was present, on April 20, 1931, the New Orleans Church Extension Society was organized.

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This Society, the dream of the enterprising presiding elder, W. L. Doss, Jr., has for its purpose, as expressed in its constitution, "to secure locations for the erection of churches and parsonages for the M. E. Church, South, in the city of New Orleans and its suburbs; and to aid in the erection of church buildings and parsonages in such territory." This organization functions through a board of managers, consisting of the presiding elder, the pastors, and two lay members of each church in the constituent territory. This organization should mean much for the future of Methodism in the great city of New Orleans.

The churches of Southern Methodism in New Orleans today have 4,529 members. From the various churches of this city have gone quite a number of preachers. When the writer was admitted on trial into the Louisiana Conference in 1926, there were two others from New Orleans, Robert Lawrence Clayton, and John Juergen Rasmussen, who was supplying McDonoghville. "Bishop Candler commented on the fact that New Orleans, unlike most cities, had produced a large number of preachers. Upon privilege, R. H. Harper asked that those members of the Conference who had entered the ministry from New Orleans to stand, and quite a number arose. H. W. Rickey stated that New Orleans had produced ninety-two Methodist preachers." Perhaps the most eminent of all is the late Bishop Linus Parker. Two of his sons, now members of the Louisiana Conference, are among the best known and beloved ministers of the connection. One, Dr. Franklin N. Parker, is Professor of Systematic Theology and Dean of the Candler School of Theology, Emory University, Atlanta, where he has been almost since its beginning. The other, Dr. Fitzgerald S. Parker, for a number of years General Secretary of the General Epworth League Board before its merger in 1930 with General Board of Christian Education, is editor of the **Epworth Era**. Among the other members of the Louisiana Conference who were either first licensed in or entered the Conference from New



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Orleans, are: J. T. Sawyer, a superannuate, N. E. Joyner, formerly a missionary to Mexico, Briscoe Carter, J. F. Foster, H. W. Rickey, A. S. Lutz, P. H. Fontaine, W. D. Kleinschmidt, H. N. Harrison, J. C. Rousseaux, R. F. Harrell, J. E. Selfe, T. F. King, and J. B. Grambling. Thomas Carter, brother of Briscoe Carter, formerly a member of the Conference, and now a professor in Vanderbilt University, began his ministry in New Orleans. George D. Parker, now a missionary in Brazil, began in New Orleans. W. H. Nelson, the able editor of the **Pacific Methodist Advocate**, is a native of New Orleans. Among the members of other Conferences who started in New Orleans are three brothers, H. D., Percy R., and H. W. Knickerbocker, S. H. Werlein, and H. W. Jamieson. H. H. Ahrens, a local preacher, son of Rev. J. B. A. Ahrens, and formerly a member of the Conference, is a New Orleans product. The late H. B. Carre entered the ministry from New Orleans. Three sons of Bishop Keener, Christian, S. S., and John O., entered the ministry from New Orleans. The first two are on the roll of dead of the Louisiana Conference, and other on the roll of dead of the Alabama Conference. Others who have passed away since entering the Louisiana Conference include: William Tost-  
rick, S. H. Schroeder, Thomas H. Jones, P. M. Goodwyn, and Walter Dunstan. More names might be added to this list of New Orleans preachers. Some have gone to other Conferences; others have left the ministry. But these should be sufficient to indicate that the gospel of Jesus Christ has been preached to a large extent in Southern Methodism by those who began their ministry in the city of New Orleans.

## Chapter 5.

### GERMAN METHODISM IN THE CRESCENT CITY

German Methodism forms one of the most interesting chapters in the history of Crescent City Methodism. It will be remembered that it was a German couple, Mr. and Mrs. Jacob Knobb, who provided William Winans, one of the earliest missionaries to New Orleans, a place to live and labor. The distinct German churches in New Orleans trace their origin to the class meetings in German, which were inaugurated in 1841 by Philip Dieffenworth, pastor at St. Mary's, Lafayette. These meetings were held in a home on Erato Street, between Magazine and Camp Streets. Every year the Germans were arriving in New Orleans by the thousands, and, in 1842, William Winans called the attention of the missionary authorities to the importance of establishing a mission among them. Philip Schmucker was sent by Bishop Roberts to begin the work. After organizing a class, he returned North, leaving the work in the hands of Charles Bremer, a young local preacher, whom Dr. Winans, the presiding elder, had licensed. He soon joined the Conference, and devoted his talents to the furtherance of German Methodism in the city. He organized the first German Methodist Church in New Orleans, and succeeded in building a comfortable house of worship. In November, 1843, the German Mission reported 33 members. The following fall Nicholas Brickwedel joined the Conference from New Orleans, and began laboring in the city. At this Conference 60 German members were reported.

During 1845, a beginning was made for a mission in Carrollton. Judge Preston donated a lot on which a small chapel was built. At the close of the year it reported 15 members. A beginning was also made toward a German Mission in Lafayette where, in 1846, 7 members were re-

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ported and 30 in Sunday school. The First Mission reported 90 members, and a Sunday school enrollment of 50. Both Bremer and Brickwedel were reappointed for 1846, but toward the close of the year they both became ill. In January, 1847, 170 members were reported for the two missions, no report being made concerning Lafayette. The next spring, Charles Reihly, a young German preacher, was brought from the East, highly recommended, and Bremer went to Cincinnati. But because of Reihly's inexperience and unwillingness to learn, the work became very disorganized, and Bremer returned, despite his sickness. Reihly continued to labor in the First Mission and Bremer undertook the establishment of another mission in the Third District, in the lower part of the city. A lot was purchased and a chapel built. The organization was perfected June 2. This was Bremer's last work, for he died on September 14. Brickwedel, his former co-laborer, died about the same time.

With his death, matters continued to grow worse in the First Mission. Carrollton was without a preacher. William Tostrick, a convert of Bremer, took charge of the mission in the Third District which he served until March, 1849, when he, too, died. The First Mission applied to Philip Schmucker, a German presiding elder in Ohio, for an assistant. He spent two months in the city during the winter and straightened matters. Reihly, who had proven a failure was discharged. John M. Hofer volunteered and came to New Orleans. The missions, which had declined in membership, again began to prosper. In December, 1848, Hofer and Tostrick reported 70 members in their missions and the same number in the Sunday schools. After the following Conference, we find John Pauly, another of Bremer's converts, pastor of the mission in the Third District, now called the Second German Mission.

The growing German missions were handicapped in their expansion by lack of buildings. In 1851 the Louisiana Conference reported that the Germans in New Orleans were



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more numerous than in Cincinnati, or in any city of Southern Methodism, but that there were only two small frame buildings, seating about 300. In January, 1852, the Conference passed a resolution urging the friends of the Church to assist in the erection of a German Church in New Orleans equal to the needs of the members, and pledging co-operation in collecting funds. J. M. Hofer, pastor of the First Mission, was appointed to collect funds. He obtained about \$1200 in the Alabama Conference, and about \$800 in New Orleans. A lot was purchased on Dryades Street between Euterpe and Felicity Streets, and a chapel was erected in the rear. Within a few years the Dryades Street Church, a brick structure, was erected. In January, 1852, Matthias Maas, just admitted on trial, was assigned to the Third German Mission, consisting of Lafayette and Carrollton. In December, 1853, a slight gain was reported, despite the yellow fever. During this year, Lafayette had been set off as the Fourth Mission, and Gerhard Busmann placed in charge. A lot was bought, a frame chapel erected, and \$800 collected toward paying for it. This was probably the Soraparu Church, on Soraparu Street, near Annunciation Street. This Mission met with strong opposition, but the pastor labored diligently. A Sunday school of 59 members was reported here. In December, 1853, John Pauly was appointed to the First Mission, exchanging places with J. M. Hofer, who went to the Second Mission.

In January, 1855, the German churches of New Orleans reported about 175 members, and 231 enrolled in Sunday school. The Second and Third Missions were left "to be supplied." J. M. Hofer was appointed agent for the German Mission in New Orleans. In December, 1855, J. M. Hofer was appointed to the Second Mission. On May 10, 1856, the German Beer Garden Chapel, with a capacity of several hundred, was dedicated by J. B. Walker. At this Chapel, located in the western part of the Third District, more than a hundred German children had gathered in a Sunday school. On

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November 16, 1856, J. R. Walker dedicated the chapel of the Carrollton Mission, valued at \$2,000, and located at Joliet and Plum Streets. G. Busmann, the pastor, spent much time in collecting money and supervising the building. It had 11 members and 40 in Sunday school. This year the Fourth Mission reported two chapels, valued at \$6,000, two Sunday schools with 90 children, and 24 church members. Throughout the city 225 members, including probationers, were reported. In February, 1857, J. M. Hofer was assigned to the First and Fourth Missions, John A. Pauly to the Second Mission, and G. Busmann to the Third. In February, 1858, J. M. Hofer and G. Busmann withdrew, and Pauly's appointment to the Second Mission is the only one given. Pauly remained here until the close of 1861. During 1859 and 1860, Frederick W. Traeger was assigned to the First Mission, and, in 1861, to the Third Mission. August Arnold served the Third and Fourth Missions during 1859 and 1860, and the Fourth Mission during 1861. The First Mission for 1861 was left "to be supplied."

For 1862, John A. Pauly was assigned to the First Mission (Dryades Street), John J. F. Brunow, to the Second Mission; and August Arnold, to the Third and Fourth Missions. For 1863, John A. Pauly was sent back to the First Mission, and the other missions were left "to be supplied." At the Conference in the fall of 1863, three missions are mentioned, the one in Carrollton probably being the one discontinued because of the exigencies of the war. John A. Pauly was continued at the First Mission, the Second Mission left "to be supplied," and John F. DeWitt appointed to the Third Mission, which probably at this time was the designation of the Soraparu Church. The Civil War, of course, considerably disorganized the German work in New Orleans. In December, 1864, John A. Pauly's appointment to the First German Mission was the only one for the entire city. For a while, during the war, for want of a better home, he and his wife slept in a church steeple, while hold-

ing the little band together. "He had in him the material out of which apostles were made." In December, 1865, he became pastor of the Soraparu Church.

After the war came reorganization. With their meager facilities, they still had a great deal of zeal and determination to go forward. The Germans were not a type who would neglect their religious duties. For a German, it meant much to be a Methodist, as often they were ostracised by their fellow-countrymen. The result was that the piety they manifested was of a strong and vigorous type, and they were eager to push forward the claims of religion. Rev. John B. A. Ahrens was among those who assisted in the postwar reorganization. He was transferred from the Texas Conference in December, 1866, and was stationed at Dryades Street. A graduate of Soule (now Southwestern) University and of the University of Gottingen, he was well equipped for the ministry. He was the official translator of the German Hymn Book, and also translated the Discipline into German. In collaboration with Rev. John A. G. Rabe, he published a new Sunday school hymn book, "Lob Gottes," which contained many original compositions. For a number of years, while in New Orleans, he published two German papers, **Der Familienfreund**, and **Der Kinderfreund**, which had a wide circulation in Louisiana and Texas.

In December, 1867, 254 members were reported in the German churches, as compared with 289 members and probationers in 1860. For 1868 and 1869, John A. Pauly was in charge of the Craps Street Church. This church, located in the Third District, was a continuation of the German work, known before the Civil War as the Second German Mission. Matthias Maas was appointed to supply for 1868 the congregations on Soraparu Street and in Carrollton. The Carrollton congregation seems to have been revived since the war. No pastor had been appointed to Soraparu at the preceding Conference, but in August, 1867, Leopold Lenz, a young man arrived from the Baltimore Conference to take charge of



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this work. Very shortly after his arrival, his wife died of the yellow fever, and soon he, too, was stricken, and succumbed September 29, 1867. At the session of the Louisiana Conference in December, 1868, "the German preachers, John Pauly and J. B. A. Ahrens, were granted permission to take up collections in all of our churches for the completion of the Craps Street German Church of New Orleans." At this Conference, John Barth was appointed to Soraparu and Carrollton. Philip Barth, his son, succeeded him the following fall. For 1870, J. A. G. Rabe was pastor of Craps Street, and, in 1871, he went to Dryades Street, exchanging places with J. B. A. Ahrens. G. Wohlschlager served Soraparu and Carrollton during 1871, and was followed in 1872 by John G. Krauter. In January, 1873, J. B. A. Ahrens again became pastor of Dryades Street, and J. A. G. Rabe was again pastor of Craps Street.

In January, 1874, the German churches reported 303 members in the city. German missions had been established by the Methodist Episcopal Church, and hence the German work of the Methodist Episcopal Church, South, was unable to advance as rapidly as otherwise would have been the case. During 1874 the German Mission Conference was organized, composed mostly of German churches in Louisiana and Texas. The German pastors and churches of New Orleans became connected with this Conference. J. B. A. Ahrens was presiding elder of the New Orleans (subsequently Louisiana) District of this Conference for the greater part of the time from then until 1886. J. G. Krauter was presiding elder during 1880.

In 1875 there were four German appointments in New Orleans, Dryades, Craps, Soraparu, and Carrollton. In that year, A. H. Ahten organized a Sunday school at the Carrollton Church, located at Jefferson (Joliet) and Plum Streets. It grew from 12 to about 75. Michael Henschel was pastor during 1876, followed by C. J. Wiemers, who died during the fearful epidemic of yellow fever on September

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20, 1878. During 1879, D. Schrimpf supplied Carrollton, but after that it is linked with Soraparu, and, in 1883, disappears from the appointments.

The Soraparu Church continued in the appointments until 1893. In that year it was reported that services had been discontinued, as the congregations had been constantly diminishing. J. A. Pauly served it during 1876 and J. G. Krauter during 1877. During 1878, 1880, and 1881, J. H. Bohmfalk was pastor. G. Buchschlacher was in charge during 1879. For 1882 and 1883, Peter H. Hensch was appointed. Pastors from 1884 include: Henry W. Weise, J. J. Blanz, J. F. Foster, William Schuhle, J. B. A. Ahrens, and H. H. Ahrens. When the church building was sold the proceeds were applied to the Parker Memorial parsonage.

In 1886 the German work was absorbed by the Louisiana Conference. The work had increased sufficiently, it was deemed, to continue it in a separate Conference. Many causes were assigned for this. One was the cessation of German immigration to New Orleans. Another was the fact that the German children were rapidly becoming Americanized by the schools, contact with American children who spoke the English language, and by intermarriage. Unlike their parents, the German worship held no special attraction to them, since their contacts had considerably broadened. As early as 1872 this was spoken of by J. B. A. Ahrens, who said that many of the German children were maintaining their membership in the German churches only to satisfy their parents. The problem now was to Americanize the German congregations. This had to be done gradually. For several years services were conducted alternately in German and English, and ultimately the German services were discontinued. This, however, was not without some strenuous opposition on the part of the old Germans who did not want to see the transition take place, and some friction naturally followed. F. G. Hocutt served with J. B. A. Ah-

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rens at Dryades Street and Craps Street during 1887 to help effect this transition.

In December, 1898, the Craps Street Church and the Moreau Street Church united under the pastorate of B. Wright. The Moreau Street building was sold and the united congregation used the Craps Street (or Burgundy Street) church building. It is now known as Second Church. Pastors of the Craps Street Church from 1875 to 1898 include: C. A. Grote, J. B. A. Ahrens, John H. Bohmfalk, J. G. Krauter, J. J. Blanz, William Leiser, Jacob Merkel, William Schuhle, James E. Denson, and L. A. Reed.

The organization of the Dryades Street Church was continued until 1906, when the building was sold and the congregation united with Felicity, just a few blocks distant. Pastors of this church since 1875 include: J. B. A. Ahrens, J. G. Krauter, P. H. Hensch, F. G. Hocutt, C. W. Carter, S. J. Davies, Alfred E. Clay, F. S. Parker, S. S. Keener, J. E. Denson, B. F. White, T. B. Clifford, P. H. Fontaine, and William Schuhle.

Among those interested in the Germans and their church work in New Orleans, none was more highly regarded than the late Bishop Linus Parker. His ministrations were highly appreciated and enjoyed by them and when he passed away on March 5, 1885, there were none who mourned his demise more than the three German churches in New Orleans.

Among the influential German laity, two stood out very prominently. One was J. H. Keller, a wealthy soap manufacturer. He gave unsparingly of his time and money for the furtherance of German Methodism in New Orleans. The other, Philip Werlein I, was the organist for years at the Dryades Church.

One of the earliest camp-meetings in Louisiana was fostered by the New Orleans Germans. It was located near Covington where largely through the efforts of Dr. J. B. A. Ahrens, St. Boniface Church was erected. Within a stone's



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throw of the church a brush arbor was erected where both German and English services were held, attracting large crowds from the surrounding country.

The love feasts among the Germans were seasons of great refreshing. Every three months a union love feast was held by the German churches of Southern Methodism in New Orleans, alternating among the different churches. German "gumuthlichkeit" prevailed after the love feast, and all who attended were invited to the parsonage to partake of coffee and cinnamon cake, where often the love feast would continue.

The Germans always looked upon their pastors as the last word in erudition, and whenever there were any troubles or difficulties in the family, the pastor was always consulted. In the pastoral visiting the wives always accompanied their husbands, and shared in the joys and sorrows of the people.

Great harmony existed between the German and American pastors in the days when the German churches flourished in New Orleans. When an American preacher was invited to preach in a German church, his meal was provided and his expenses were always paid.

The German churches were in their day, as Bishop Galloway has said, "one of the chief glories of New Orleans Methodism." They served their days of usefulness, and now the distinctive German Methodist churches in New Orleans are but a memory. But it is to be hoped that this memory will never fade away, and that the loyalty, consecration, devotion, and service of these worthy apostles of the land of Luther will be forever enshrined in the annals of Methodism for the city of New Orleans.





